HV5285
L5

THE LILY.

DEVOTED TO THE INTERESTS OF WOMAN.

AMELIA B LOOMER, EDITOR AND PUBLISHER.—ISSUED SEMI-MONTHLY AT FIFTY CENTS A YEAR IN ADVANCE.

VOL. 5. SENECA FALLS, N. Y., JANUARY 15, 1853. No. 2.

"WHILE THERE'S LIFE THERE'S HOPE."

'Tis truly so; while thought remains
Hope lurks within the heart;
That constant friend will ne'er forsake
Till life itself depart.

In sorrow, how we cling to it,
And hope for happier days;
In poverty, how much of woe
And misery it allays!

In joy, it is a constant guest
Within the trusting heart—
Increases all our happiness
And bids each fear depart.

The shipwrecked mariner who has
A plank to rest upon,
Grasps it, nor quits till overcome,
He sinks, and it is gone.

So is it with us, thus we cling
To Hope when Death stands by;
We hope for life till life is gone
And all emotions die.

The Christian has another hope—
His thoughts are all above;
His spirit soars above the tomb
Into the land of love.

Whate'er our aim, whate'er our wish,
What power with this can cope?
Fear may perplex and care annoy,
But 'while there's life there's hope.'

[Hogg's Weekly Instructor.

WOMAN'S RIGHTS ADVOCATE. NO. 1.

Published by the Ohio Woman's Rights Association.

BY MRS. C. M. SEVERANCE.

It has been deemed advisable that we, the women of Ohio, who have heretofore met in Conventions and recently organized ourselves into a permanent association, called the "The Ohio Woman's Rights Association"—should set forth our views, the motives and aims of our efforts, in some form, by which they may the better be brought home, to the thoughtful regard of those whom they have not as yet reached. For this object a series of pamphlets is proposed treating separately of the several branches of this reform. In the present, as the opening No. of the series, it is designed to state the question as a whole—leaving its several divisions to be be amplified upon and illustrated fully in the subsequent numbers.

As the epitome of our argument, the foundation and justification of our movement, we announce the words of that sublime Declaration which, whispered by a few heroic pilgrims upon the wild shores of a primitive land into the ear of a distant tyrant, have become the alphabet of the Ages, wherewith shall yet be written the death-doom of all Injustice and Tyranny: "We hold these truths to be *self-evident*, that *all men are created equal*, that they are endowed by their Creator with certain *inalienable rights*; that among these, are Life, Liberty and the pursuit of Happiness—and that to secure these rights, governments are instituted among men, *deriving their just powers* from the *consent of the governed*." We offer no claim not based upon and included in these great truths—and we call upon those with whom they are a matter of actual faith, and not of mere verbal and hypocritical assent—those who do not venture with the unholy casuistry of a Calhoun, the attempt to prove them a mere abstraction—to consider candidly our argument, and acknowledge in manful action their convictions of its truthfulness.

For the more systematic consideration of our subject, we shall arrange it under three propositions:

1st. That woman *is a human being*, and as such is endowed with all the rights of humanity.

2nd. That these have been unjustly and unwisely withheld, and thus her humanity virtually denied.

3d. And that in consequence thereof numerous evils afflict the sex, and through it, the race—whereof we complain, and to remove which we labor.

And first, that woman is a human being, and as such, is endowed with all the rights of humanity. We think it not hazardous in this noonday of the nineteenth century, to venture the assertion with all the conscious incontrovertibility of an axiom—that *woman is a human being*—and it would ill become those who as son and father, or yet more as husband, lover, and poet, are ever ready to exalt her to an equality with the angels, to deny her humble claim to an equal humanity. If any have the stolidity to doubt, or the hardihood to deny its truth—we leave to them the unenviable task of proving its falsity, and making consistent therewith their own lives, past and to come. For consistency with such denial would relieve woman of all allegiance to the laws which obtain among human beings, and leave to her self-constituted representative and protector, the entire responsibility of her action here, and its necessary consequences hereafter.

But while we remember that she is nurtured upon the bosom of the same mother—sharing the same infantile sports, the same maturer joy and woe—with the same hopes in time, and faith for eternity as her brother—we claim that no partial inferiority of physical strength; no alleged or proven inferiority of mental endowment, can in any wise disprove her equal humanity. If these be made the test—if the line be drawn strictly in keeping with such requirements—then will also a goodly number of her brothers be found without its pale. For looking the wide earth through, there will be found as great diversity in these respects between individual man and man, as between the aggregate of man and woman.

Assuming therefore as self-evident the fact of her humanity, who shall deny her freedom for its *protection*, *cultivation*, and *manifesstation*, equal to her brother's? Who shall dare arrogantly to separate *one half the species* from the rights to which a common humanity entitles them? Has He, the Creator alike of sister and brother, delegated to the one a ceaseless guidance, an absolute rule over the other? If so, where are the matchless wisdom, the incorruptible integrity, the unselfish and unerring judgment, which would alone stand the accredited credentials of so august a mission, so sacred a trust?

Perhaps it may be answered, that not *thus* has the voice of God, nor *can* the assumption of man define her sphere, but that its limits are deeply set in the very constitution of her being. We answer that this we grant—we recognise gratefully, and accept reverently such limitations, and *only such*. We are not at strife with Nature, or the Creator—but with the assumptions and traditions of man. We insist only that the voice of God speaking through all her body and soul should be obediently heard—should arrest the hand that would impiously attempt to withhold from her the rights which can alone ensure proportion and just development to her being and powers. We dare not believe that He who made woman alike with man a creature of mind and muscle, of heart and hope, of as numberless faculties, and as infinite aspirations, gifted her thus in vain—created these faculties to be blighted through neglèct, or tortured into mere servile and secondary uses, through the arbitrary power or selfish interests of another—or these aspirations to become a mockery and a curse through lack of fitting outgrowth and exercise—*because of the mere accident of sex!* We must believe that He has observed as wise an economy and exercised as kindly regard in the creation of the highest, as in the lower order of his works, giving no faculty without its wise utility, its answering element, and freedom therein. To believe otherwise, is to impugn His wisdom and goodness, and to make faulty and useless the workmanship we should expect to find most pure and perfect. If through all the breadth of His harmonious universe no wing waits vainly for the power it prophecies, or the air it asks—no eye opens upon an unbroken midnight which mocks its efforts and betrays its uselessness—shall She, made by Creative wisdom the mother and guardian of mankind, anointed to that holiest office, by the baptism of unselfish love—She, who seems to wake by birthright, the nearer Heaven than man, reflecting upon him its purer sunlight, and interpreting to him its higher harmonies, through the more faithful echoes of her own soul—alone be dwarfed, and cramped, and fettered? With all the unction of inspiration we answer, No!—Give to this being of beautiful endowments and great soul, freedom to be as good and true, and strong and useful, to herself, her family, her sex, and race, as her Creator has fitted her to be, and in whatever manner he has best fitted her to be—freedom to utter untrammelled her holy inspirations, and repeat her high visions. And since He, the All-Father, in the affluence of his wisdom and love has thus gifted woman, setting most solemnly His seal to the fact of her humanity—and since He has neither by act nor command deprived her of the exercise of these gifts, nor delegated to another the authority to control or crush them, we claim that any att emptat such authority is an usurpation, and as such, blasphemous towards Heaven, and worthy of no fealty from earth.

Secondly, That these (the rights of humanity) have been unjustly and unwisely withheld, and thus her humanity virtually denied—accepting those designated above as covering in their broadest sense the whole sphere of human rights.—We assert that "Life, Liberty, and the pursuit of Happiness" have not been hers, as a sex.—For, we maintain that no Life can be *all* which is included in the term, if it be not permitted to be voluntary in its action, true to its attractions and capacities—in other words, thoroughly individual. That no Liberty can be worthy the name which is not unfettered, save by the restraints of that higher law which makes the rights and welfare of another sacred as one's own. That no true, full happiness can be pursued or enjoyed aside from the free exercise of the will and faculties in all just ways.

And has this full, free life been woman's?—History, candid observation, and her own consciousness, prove it to have been far otherwise.—We will not enter into a detail of the long and tedious history of the past. Her experience in it may be briefly told. For however varied may have been the life of woman under the successive phases of civil and ecclesiastical government, and in the different epochs of the world's barbarism and civilization—it has been uniform ever in its subjection to man's—it has never been thoroughly individual. We know indeed that the Princess by virtue of her birth has risen to be the acknowledged ruler of a realm, that the Genius has been permitted to wander in the path of her own choosing, because the Divinity within was greater than all without her, and the Beauty to bear away even above kings and courts, through the witchery of her charms. But still is it true that as a sex, in all pagan lands and in all civilized, woman has been governed arbitrarily in all her interests, public and private.

It is scarcely strange that it should have been thus, in those early days when man had but faint glimmerings of the unity and infinity of Truth—when in the dim grey twilight of the world's dawn, he gleaned but chance pebbles upon its hither shore. It is not strange that under the dimness of that twilight, and amid the antagonisms and follies of that childhood of the race—he failed to recognize in the gentle play-fellow beside him, the high humanity and prophecied immortality which he had not yet learned to acknowledge in *himself*.

But now the darkness has past, the day dawns gloriously, and under its broader sunlight the man and woman stand revealed, and glorified—and he, the brother, may now launch lovingly and fearlessly upon the broad bosom of an ocean which never yet proved treacherous to its trust—and where the clear vision, the kindly care, and courageous presence of the before-time unrecognized sister, shall give him the welcome aid and needed ally, of a kindred and well-skilled voyager.

But as yet, the *multitude* are groping darkly under the lingering shadows of barbaric times—crushing their own bodies or their neighbors' under the weight of burdens grievous to be borne,—which weigh more heavily and grow more hideous, as freer air and fuller light, break on their path. Much as woman may have outlived in our own and in so called civilized lands, the savage valuation of her as a mere physical comfort and servile companion, she has not yet received *anywhere* that *broad recognition of her humanity*, which shall make her truly and nobly free. And this lack of true recognition is the basis of all other denials. The woman-idea with individuals and with communities is a true index of what the woman-life is permitted there to be. And it is because with us she is yet regarded *abstractly* as only an incomplete and somewhat indefinably inferior being—as the supplementary, and rather superfluous half of mankind, that in the actual life she is subjected to grievous wrongs. That she is educated for dependence upon the labors of another—that her patrimony by inheritance or her gains by severe toil may be appropriated selfishly or squandered wickedly by that other, while herself and children starve or beg. That she is represented by another in law, politics, and religion, whether that other be fitted by nature or cultivation, or by sympathy of view and interest to represent her rightly, or be certain to misrepresent her. That she is governed, civilly, subjected to taxation, to the penalties of just laws and the endurance of evil ones, without a voice in their framing, or a choice as to the ruler—and socially, by an usurped authority which may be as absolute and as torturing as the caprice of a corrupt mortal can make it, from which there is no appeal, and for which no redress, save for those grosser physical evils which are oftentimes the most easily endured. None of all these wrongs against woman, can be explained, or could now be tolerated except for the remains among us of that barbaric idea, which making brute force and physical prowess, the crowning characteristics of manhood, and finding woman deficient in these, has adjudged her less than human, and withheld from her the rights of humanity. And therefore we labor first and most earnestly to eradicate the root, from which have sprung so evil a foliage and fruitage.

Having asserted woman's equal humanity, and by virtue of that her equal rights—and having moreover shown that these have been withheld, it were strictly a mere tautology to declare such withholding unjust and unwise. The fact that they are proven *rights*, and that being so they are yet withheld, implies the injustice, and makes manifest the folly. And both receive abundant confirmation in the multiplied evils which have resulted therefrom, alike to the wronged, and the wrong-doer. To the consideration of these under our third proposition we now arrive.

3d. That in consequence thereof numerous evils afflict the sex and through it the race—whereof we complain, and to remove which we labor.

As the legitimate consequence of the infringement of any fixed law—or the practical denial of any established truth in nature or morals,—confusion and discord ensue, perpetuating themselves from generation to generation. No rights can be infringed upon, no benefits withheld from any one class in society—but all must suffer loss thereby. Least of all can woman be thus wronged, standing as she does the nearest and most potent influence upon man from the birth to the death-hour—without fearful loss to herself and its infinite re-action upon others. And so multifold and complex, do we find the evils which have resulted to her and to the race, because of the false estimate and consequent injustice—so intimately do the wrongs and the resultant evils react upon and involve each other, that they seem altogether to defy distinct analysis, or strict classification—we shall only enumerate them as methodically as may be possible, without the hope of reaching even an approximation toward a thoroughly analytical or synthetical arrangement. And with a plan so wide as ours, and a space so limited, we can only aim at being comprehensive and suggestive—rather than thorough in detail.

From the primary injustice in the virtual denial of her full humanity, through the withholding of its rights, follows the logical sequence from such premises, that she was created for dependence upon the stronger arm and brain of another.—And as the natural outgrowth of all these errors, her education has been in itself a two-fold evil. *It has been false in its direction*—being turned aside altogether from the high end and aims of *perfect developemnt and self-protection*, to meet the taste and wishes of these upon whom she is doomed to lean, to be made most available in the market into which she is to be thrown! And it has therefore been partial in its scope—limited to the cultivation of only such faculties, in only such ways, as are *assumed feminine*, compatible with her dependent position and circumscribed sphere—thus leaving dormant, or stigmatising as unbecoming and presumptuously crushing the richer and stronger half of her nature. From the cradle upward through all the instructions of the nursery, the school, the pulpit, the forum, and the chamber of the muse—there has sounded one tedious monotonous refrain, reiterating,

Obedience, patience, meekness;
Meekness, patience, obedience,
And '*Soft, attractive* grace,'

as the long catalogue of womanly virtues; the one appointed preparation for the duties, the one security for the happiness of the married state—that Alpha and Omega of her duty and destiny!

[*To be Continued.*]

For The Lily.

The Temperance Question in Ohio.

Dear Mrs. Bloomer:—In Ohio, as in New York, we have many earnest and active advocates of Temperance, whose untiring zeal has awakened an interest in the cause that is destined to warm up the frozen masses, and tell for good upon the future legislation of the State. But I often think, when I witness the general indifference, that their efforts are as hopeless as endeavoring to light up and thaw out Lake Erie, at midnight, in January, with tallow candles.

"We would be very glad of the Maine Law," say the masses. But they dislike agitation, and the law being as yet so unpopular, self-interest prevents selfish individuals from risking the consequences of decided action.

Political leaders hesitate, preferring present success with unrighteous indifference, to the future prospect of advancing both their own, and the public good. *This* is probably for want of faith; for if public sentiment were at the same elevation here, as in Maine, and the Car of Temperance at the top of the hill, there would be no lack of Hon. aspirants, anxious for a smooth, safe, and elevated passage into office. The churches, too, are afraid of political agitation—afraid of unpopular action; and so, instead of fulfilling their mission by denouncing sin and crime, by reasoning of righteousness, temperance, and a judgment to come, they remain silent and inactive. Could they have witnessed the agitation among political parties, churches, and every species of organization, on the question in Maine, and seen the happy results of the law, they might witness of them that they had a zeal worthy of *responsible* advocates of human elevation. There is a sad deficiency of moral heroes, those who are willing to have their names cast out as evil; or, if need be, lay down their lives for the cause of truth and justice.

I must now tell you a little of Wellsville—of its intemperance. It is estimated that, with a population of less than two thousand, at least one per month, for the past year, has gone down to the grave, directly or indirectly, by intemperance.—A few weeks since, one man in a fit of delirium tremens, plunged into the Ohio. Another, dying from the same cause, was buried to-day. Yesterday, while the latter lay a corpse, with several others in town fast hasting to the same extreme, (all the victims of one incorrigible vender) we were entertained with an interesting exhibition of "woman's rights," (which, by the way, is very unpopular here.)

A young wife, the mother of several small children, had quietly borne her husband's drunkenness until patience was exhausted, when, taking his jug of whisky, went direct to Mr. Grogy, and deliberately demanded the money in exchange. Upon being repulsed, she walked into the street, and sent the jug smash through the window, among his fixings, and went her way.—It is needless to say her conduct was universally approbated. It is indeed just in women thus to speak and act forth their sentiments. Those who are denied the right of making, or assenting to the laws that govern them, should claim the right to such an appeal; but let the lords of creation who lack the moral courage to pass and execute laws to protect our citizens, confine themselves to the rules which they frame at such an enormous public expense. Yours ever,

Jane Frohock.

Wellsville, O., Dec. 1, 1852.

Temperance—The Church—Woman.

Amsterdam, Jan. 10, 1853.

Dear Mrs. Bloomer:

You will perceive we are wending our way eastward, and as we pass on, we not only observe a change of scenery and people, but the very atmosphere which surrounds the people, is different from that of Western New York. I mean the *atmosphere of mind*. This is truly missionary ground. The heart of both man and woman seems shut to a great extent against all efforts for the advancement of the temperance cause.—There are, however, some noble exceptions, and these few groan in spirit, on account of the apathy that prevails.

But how can we expect a better state of things to exist, when so many who profess to be the "light of the world," are in favor of *rum?* Why is it that there is so much more temperance spirit among the women of Western New York, than in this region? Why is it that so few of the "Watchmen," who are placed on the "walls of Zion," are willing to second the movements that are made to save our sex from the curses of intemperance? There is too much conservatism—too much of a sentiment that says, 'woman may appear before the public to amuse and entertain, but it would be *indelicate* for her to publicly labor for the good of her fellow creatures—none but the "lords of creation," can with propriety, publicly labor for the good of the race.'

Again—why do we find so many whose names are found upon the record of the visible church,s who *vote rum*—yea, who *drink rum?* Why do we find a deacon of any church who is in the habit of rolling into his cellar every year, barrels of intoxicating liquor to drink as a beverage? St. Paul in his letter to Timothy, says, "Likewise must the deacons be grave, not double tongued,—not given to much wine, &c. Let these also, first be proved, then let them use the office of a deacon, being *found blameless*" Do they not, when they take upon themselves the obligations of the church, solemnly promise to renounce *sin*, and labor for the advancement of Christ,s cause upon the earth? It is time our churches looked into this matter, and purified themselves from rum and drunkenness.

We are painfully shocked, sometimes, when we look over a large audience, to see those of our own sex, gazing with a sneer upon their countenances, because a woman is laboring publicly in the temperance cause; but this does not make us shrink from duty: for we feel that we are in the way of right and truth, and God is ever with the right, *and truth will prevail*. Therefore we are inspired with new zeal and energy to present truth before the women of this region;—their minds are groveling in darkness; we pity them, and pray that their benighted souls may be enlightened by divine grace.

Woman was placed upon this foot-stool, for higher and holier objects than to pander to the appetities and passions of her brother man,—yea, to be an helpmate, for man! And how can she better answer the end of her being, than by aiding him in carrying forward to final success, those great and important movements in which they are alike interested. Has not woman's mind become belittled and narrowed down by laws and customs, until she is but the pet and plaything, or drudge of her "superiors?" When we see husband and wife co-operate together in their family arrangements, all is harmony, and there is no difficulty in carrying out plans for the good of that family, for they are mutually interested. So in the outer world—we are all one great family, and have one God, who is the father of all;—then let man and woman mutually work together as one household, to banish *intemperance*, which has done so much to bring discord, strife, enmity, wretchedness, woe and death, into this household, from our midst.

The time is drawing near for our meeting at Albany. Let us see a grand demonstration of the women of the Empire State. Let us go there strong in faith and spirit. Sisters of auxiliary societies, come up to the capitol, with petition in hand; let there be such a gathering there as will show our legislators that we are *in earnest*, and that woman has a right to be heard on this temperance question. True we have little hope that a Maine Law will be passed at the present session of the Legislature, but let us importune them, and perhaps for our importunity, they will grant our petition. Yours for truth,

H. Attilia Albro.

THE LILY.

SENECA FALLS, N. Y., JANUARY 15, 1853.

The Great Demonstration.

The time for the great Temperance Demonstration at Albany is close at hand. The meetings will commence on Tuesday, the 18th inst., and continue through *four days*.

Hon. Neal Dow, of Maine,
Rev. T. L. Culver, Trenton, N. J.
Rev. Henry Ward Beecher, Brooklyn,
Rev. E. H. Chapin, New York,
P. T. Barnum, Esq., Conn.,
John H. Hawkins, Esq., formerly of Baltimore,
T. W. Brown, Esq., Auburn,
Rev. A. L. Brooks, Albion, and
John B. Gough, will be present as speakers during the first three days.

The time and places for holding the various meetings, together with the order of arrangements, may be learned from the city papers, and from handbills posted throughout the city, at the time of the gathering.

A general meeting of Temperance women will be held on Friday, the 21st, at the Sand street Baptist Church, at 10 o'clock A. M., to proceed thence to the Capitol, where the petitions of the women will be presented to the Legislature; after which an appeal will be made to that Honorable body in behalf of the women of the State.

At 3 o'clock P. M. a general meeting at the same House of Worship, for consultation with regard to the most efficient means by which Woman may aid the Temperance Reform.

At 7 o'clock P. M. a meeting in the same church, and others if deemed necessary at the time. Antoinette L. Brown, Lydia F. Fowler, Emily Clark, S. B. Anthony, Mrs. Vaughan, Mrs. Albro, Rev. S. J. May and others of our own State will be present and take part in the proceedings. Lucy Stone, of Massachusetts, and Mrs. Nichols, of the Brattleboro, Vt., Democrat, have also promised to be present and speak at the meetings. We have also received encouragement from Neal Dow that he will meet with us on that occasion.

All Delegates to these meetings, either voluntary or appointed, are requested on their arrival to report themselves at Room No. 8, Exchange over the Post Office, where a list will be kept of Boarding-House keepers, and others prepared for the reception of Delegates.

The Officers of the Railroads between *Albany* and *Buffalo*, of the *Rome* and *Watertown*, the *Rochester*, *Lockport* and *Niagara Falls*, the *Canandaigua* and *Niagara Falls* Railroads have agreed to convey persons attending the Demonstration both ways at one fare, and the Harlem Railroad will carry persons from New York both ways, for two dollars. Tickets good for the week.

☞ We hope no one will pass by the excellent essay on our first page without an attentive reading. It is long, but will well pay a perusal. We want all to read it and judge for themselves of the doctrines taught by the advocates of equal rights, instead of being guided by the opinions of our opponents, or allowing their prejudices to condemn before examining the question.

☞ The first number of the present volume of The Lily is already exhausted. Many who wished to commence with the volume will be disappointed at this; but they cannot regret more than we do, our inability to furnish it. We have a larger edition of the present number—enough, probably, to supply all orders,

New York State Temperance Alliance.

The First Anniversary of the State Temperance Alliance will be held at Albany, on Thursday, January 20th, 1853, at 10 o'clock, A. M., when Officers for the ensuing year will be elected.

Delegates from County Alliances are reminded that the Constitution requires the presentation of their Credentials previous to the election.

The two Grand Divisions of the Sons of Temperance and the Executive Committee of the New York State Temperance Society having called a General Convention of the friends of the cause, for the afternoon of Wednesday, January 19th, the Executive Committee of the Alliance recommend to the various County and Town Alliance, to send Delegates to the Convention.

There will be public meetings in the evening of Thursday under the direction of the Alliance.

The time and place of the several meetings will be announced in the Albany papers of the day.

R. N. HAVENS, President.
J. J. Chambers, Cor. Secretary.
New York, January 1, 1853.

The Clergy and the Woman's Rights Question.

In our last number we gave the reply of a woman to a sermon preached some months since, by Rev. Mr. Sunderland of Syracuse. About the same time another divine of that city, Rev. Wm. B. Ashley, (Episcopalian) also preached on the same subject, to his flock. This sermon has been reviewed by a committee of women appointed by the Ladies' Lyceum, of that city, and their report published by the city press. It is a lengthy and ably written document, from the pen of the Chairman of the Committee, an Episcopal lady.

Mr. Ashley's sermon contains many false statements,—its arguments are based on suppositions, merely, instead of facts, and show the ignorance and prejudice of the writer. By his own confession he did not attend the Women's Convention, but got all his information second hand.

The sermon has been published in pamphlet form, and scattered over the State. Our village has its share of them; and it is no doubt thought that their influence will prevent the further spread of the doctrines taught by the advocates of equal rights. We think it will fail of its object. The wrongs and oppressions heaped upon woman, the wretched, starving condition of thousands of our sex who are ground to the earth and trampled in the dust by unjust laws, and the prejudices, superstitions and base-heartedness of men, have awakened a feeling of sympathy and indignation, in every philanthropic heart; and this spirit will not be quenched—free thought cannot be chained, or free speech checked in its utterance.

Verily, the Syracuse clergy have become greatly alarmed, and begin to think they have something to do to guard the morals of society. It would be well if all clergymen would wake up to this matter, and examine still more deeply into the causes which threaten the subversion of christianity, and question themselves whether there are not other evils besides the Woman's Rights movement which call for their special and immediate attention. Were the watchmen who are placed upon the walls of Zion, all as prompt in guarding the church from *real* dangers, which threaten to sap its foundation, and make men infidel, as they are to cry out against imaginary encroachments upon the rights they have assumed to belong exclusively to men, we should have a purer christianity, a more elevated and nobler humanity, and much less infidelity than now.—But these watchmen are too many of them sleeping at their posts, and either do not see the real danger, or are indifferent to it. They find plenty of texts from which to preach to woman obedience and subjection to man, but pass by as of little consequence those which teach our obedience to God, and our duty to ourselves, and to our fellow beings. They see infidel tendencies in the teaching of temperance, chastity, love and good will towards all mankind—in the doctrine that the whole human family are created with equal, unalienable rights—that woman is as precious in the sight of her Creator as is man, and that she possesses equal intelligence and capacity. But they seem not to see that drunkenness and slavery, those two great evils that curse our land, and which are upheld by the church, are undermining its foundations, and making men infidel. They seem not to know that rum-shops and gambling saloons keep men from listening to the teachings of the gospel, or that their neglect to speak out boldly against these evils is a source of deep sorrow to others who do see and realize this great truth. The passages, "No drunkard shall enter the kingdom of Heaven," "Wo unto him who putteth the bottle to his neighbor's lips," "Look not upon the wine," "Love thy neighbor as thyself," "Do good to all men," &c., seem to have escaped their notice, entirely, and are seldom touched upon. The distiller, the rumseller, and him who traffics in the bodies and souls of men, may sit under their preaching unrebuked, and even be permitted to partake of the sacred elements which commemorate a Savior's dying love. They see no infidel tendencies here—they see not that the church is a stumbling block in the way of the philanthropic and truly christian heart, and that its neglect to preach the gospel in its purity and truthfulness, is suffering many evils to go unchecked and unreproved, which are corrupting the morals of society, and sending countless souls to eternal perdition.

These ministers in talking of woman's sphere, and woman's delicacy, forget the thousands of poor wretched women who are compelled, by the existing state of things, to toil from early morn till midnight hour, in their damp cellar or dark garret homes, pinched with cold and hunger, for the pittance which scarcely affords them the means of keeping soul and body together; or to choose the other alternative of self-prostitution, in order to secure the necessaries of life! They forget the tens of thousands of drunkards' wives, and their worse than orphan babes,—wretched, hapless victims of man's injustice and cruelty—oppressed and degraded by the laws which Mr. Ashley would have us believe are "ordained of God." They forget that these women are obliged to associate with rude, vile men, sacrifice their own self respect, and submit to menial and degrading toil. They forget that these women have feelings—have souls—that a Savior died for them, as well as for themselves, that they are in the sight of God equally precious, and will be welcomed to as high a place in his kingdom.—Our clergy may close their eyes, and stop their ears to the sights and sounds of misery around them, and by crying "*infidelity*," think to make others as blind and indifferent as themselves.—But in this they will find themselves mistaken. Though they can forget these things, or see it all, unmoved—pronounce it right, and "ordained of God," and denounce, as infidel and unwomanly, those who seek to relieve the misery of these unfortunate sufferers, and restore to the wronged their just rights, it is not forgotten or disregarded by Him who hears the widow's cry, and without whose knowledge not a sparrow falls to the ground. The cause of woman is in His hands. He is leading forward the movement for her emancipation from bondage, and dispelling the thick cloud which has hitherto enveloped her mind in darkness. Let her put her trust in Him and press forward, even though conservative and self-righteous men oppose her progress.

It is right, nay, more, it is the duty of the clergy to speak out against error wherever and whenever it may present itself: but they should be quite sure that what they speak against is in reality an error, instead of a mere bugbear raised by their own bigoted and prejudiced minds. They should also learn to sift truth from error, and good from evil, both in the church and out, and only condemn the evil while they retain and uphold the good, and the truth. In all organizations for the promotion of benevolent and reformatory objects we meet with some who are not orthodox in their religious views. This is also the case in the social circle, in business transactions, and even in the church itself. Yes, even in the church we find impure, immoral men, sitting at the communion table, and controlling its affairs.

We must all learn to examine great moral questions, for ourselves, with candid, unprejudiced minds, instead of being governed by the opinions of others; and while we are watchful to guard against error, let us be careful that we do not reject the truth, and harden our hearts to the misery around us.

Lest we may be accused of infidelity, for daring to dissent from the views of some of the clergy, and exposing the errors which we see existing among them, we will say that we profess the same faith, subscribe to the same creed, and are a member in the same church with the Rev. Wm. B. Ashley; but we are happy to say we have not as narrow conservative views as he, and our sympathies and feelings are more keenly alive to the wrongs and sufferings of humanity.

Ohio Women's State Temperance Convention.

A call was issued for the Women of the State of Ohio, friendly to the cause of Temperance, to meet in Convention, at Columbus, on the 13th inst. It was designed to organize a Woman's State Temperance Society at that time, if such a plan should meet the approval of the Convention; and to adopt such further measures as would tend to advance the Temperance Reformation, and secure the passage of a law prohibiting the destructive traffic in intoxicating drinks.

Mrs. M. A. Bronson, Frances D. Gage, Mrs. C. M. Severance, Maria J. Tilden, and some seven or eight others were signers of the call.—In the hands of such women the plan must succeed. They will make an active and efficient Executive Committee.

Will Mrs. Bronson, Mrs. Gage, or Mrs. Severance please send us a report of the doings of the Convention, for The Lily? We have a great many readers in Ohio, and such a report will be interesting to them as well as to those in other states.

MONTEZUMA.

The Woman's Temperance Society of Montezuma, auxiliary to the Woman's State Temperance Society, held their first public meeting in the Baptist Church of that village on the 6th inst., at which time we had the pleasure of meeting with them and giving a few words of counsel. The house was well filled with an attentive and intelligent audience. The meeting was called to order by the President, Mrs. TRUFANT, and the Constitution of the Society read by the Secretary, Miss HENRIETTA GILMORE. Several new names were added as members of the Society.

This Society is yet in its infancy, and like many others, its officers lack experience, and a knowledge of Parliamentary rules. But these they will soon learn, if they profit by what they see around them. All organizations need the right kind of *leaders*,—those who have some knowledge of how meetings should be conducted, and the confidence to go ahead when they know they are right. This is all important in organizing a society of any kind, if we would have it succeed.

We find that the women of Montezuma, and also those of many other sections of our State, are ready to work if they can but learn what the work is, and how to do it. "*What wilt thou have us to do*," is the cry which frequently comes up to us from women who are mourning over the evils of Intemperance, and long to do something to abate it. Would that they possessed *freedom* and *knowledge*, and they would soon find a way to rid our country of this great curse.

For The Lily.

A Female Phrenologist.

"Mrs. Margaret Thompson's Phrenological Museum, No. 40, Lodge-st., Albany, nearly opposite the State Normal School. The Museum contains a valuable collection of busts and casts of distinguished individuals, and is open day and evening, free to visiters. Professional examinations given when desired, with verbal or written descriptions of character. Also useful information given in relation to the training and education of children, the preservation of health, &c."

So much for the card. "What! a Female Phrenologist!" And why not? Is not woman able to judge of character as well as man? And is she not quite as well calculated to give advice in matters physical, mental or moral, especially to those of her own sex? This Lady has recently made a professional visit at Union Village, where I had the pleasure of hearing one of her public lectures, and also listening to some descriptions of character from the examination of heads. Her talents, education, and amiableness and excellence of character, seemed to make friends of all who became acquainted with her. As the Women of this State are to hold a Temperance Convention at Albany, soon, I beg leave to call their attention to the subject, hoping they will call on her while in the city, and have the pleasure of gaining a valuable acquaintance, and at the same time bestowing patronage where, for various reasons, it is richly merited. I think the character, capabilities, and circumstances of Margaret Thompson are such as merit the cordial sympathy and liberal support of the Women, especially the Temperance Women of the community. SAML. WILBUR.

North Easton, N. Y.

P. S.—Of course this notice has been written without the solicitation or knowledge of Mrs. Thompson. S. W.

We have before heard Mrs. Thompson highly spoken of, both as a woman and a phrenologist; and we shall be happy to make her acquaintance when we visit Albany, if time and circumstances will permit. [ED.

Temperance Tracts.

A variety of tracts designed to show the duty and influence of women in the temperance cause, have been published by the Women's State Temperance society, and will be furnished to Societies or individuals wishing them for gratuitous distribution, at *two dollars per thousand*, or *five hundred for* ONE DOLLAR!

A number of these tracts have been left with us for disposal. A letter, post-paid, enclosing an order and remittance, directed AMELIA BLOOMER, Seneca Falls, N. Y., will insure the prompt return of the tracts by mail, with *postage paid thereon*.

$10 PREMIUM.

The agents of the Woman's State Temperance Society in travelling through the country, have continually felt the need of more efficient tracts on the subject of Temperance. Hitherto we have purchased tracts of the Men's State Temperance Society; but we find they do not fully meet the wants of the people, dealing more in statistics—dwelling more on the surface of things, instead of going down to the great foundation principles on which this cause rests. We propose to publish our own tracts in future, and to lay before the people our views on this great moral question.

That we may more fully bring into this cause the feminine element, and incite the women of our State to more zealous and efficient action, we propose to enlist their sympathies and their talents in the great work before us, by engaging their pen in the work of producing a series of Temperance Tracts. The sum of TEN DOLLARS will be paid to the woman who shall produce the best tract entitled "THE DUTY OF THE DRUNKARD'S WIFE," the tract to contain either four or eight pages. The manuscript may be presented at the time of the Annual Meeting of the Society to be held at Rochester, in June 1853. Or they may be directed at any time previous, to MARY H. HALLOWELL, Rochester, N. Y., or to AMELIA BLOOMER, Seneca Falls, N. Y.

The articles will be submitted to an intelligent committee chosen by the Convention, and the premium paid according to their decision. All manuscripts submitted for the premium, to become the property of the Society.

By order of the Executive Committee,
ELIZABETH C. STANTON, President.

Mr. Fowler's Lectures.

The course of Lectures delivered by Mr. L. N. FOWLER, of New York, in this village last week, on Phrenology and Physiology, were numerously attended, and so far as we have learned gave very general satisfaction. Mr. FOWLER is evidently master of his subject, and presents the claims of his favorite science, and its teachings, in a very favorable light. At the conclusion of his course on Saturday evening, the two following resolutions, prepared by a committee, were unanimously adopted by the large and intelligent assemblage present:

Resolved, That we have listened with great pleasure and profit to the course of Lectures delivered by Prof. L. N. FOWLER, of New York, on Phrenology and Physiology, and in parting with him, take great pleasure in bearing our testimony to their great usefulness and success in explaining and illustrating these important subjects.

Resolved, That the doctrines set forth in these Lectures are founded on Scientific and Philanthropic principles of a high order, and are destined, if adopted and practiced by the world, to elevate and improve the race.

[Courier.

"A woman died from intemperance and exposure in Lansingburgh, Thursday. An infant was found lying on the floor, by the side of its mother, nearly dead from exposure."

Who can read such a tale of horror with unmoistened eye? What mother can picture to herself such a sight, without a shudder? Who can justify laws and customs which thus suffer the ruin of human beings—which thus destroy helpless infancy? Who can say that it is any man's duty to live with such a woman, even though the law says she is his wife? or who will hold that man guiltless who will beget children of such a mother?

Alas! alas! how little thought is given to such matters by those whose duty it is to guard the morals of society, and protect its interest! Paragraphs similar to the above daily meet the eye, yet how little attention is given to them by the mass of mankind! This is but one of thousands of similar scenes which are daily occurring in our land,—but a faint picture of the dreadful misery and degradation caused by the use of intoxicating drinks.

Many people wonder how temperance reformers can be so engaged in the cause—how they can carry the matter so far. But to such reformers the greater wonder is that so many can look upon such scenes unmoved—can witness the dreadful effects of the traffic, and yet smile upon and sustain it. How those claiming to be human, claiming to be *christian* can stand idly by, and look coldly on, while their fellow mortals are murdered by inches before their eyes. How the Church of Christ can tolerate within its fold those who carry on this death-dealing business, and place as Shepherds over the flocks those who sustain and encourage it, and whose low sensual appetites, and brains befogged, better befit them for ministers of Satan.

We have not words to express all we feel on this subject. We can only exclaim in anguish of spirit, *How long, O, Lord! how long shall these things be?*

ENCOURAGEMENT FOR DRUNKARDS' WIVES.

It will be seen by the following that there are other "infidels" besides the few *female reformers* who have so frightened Father Chipman and some others; and that our Judges have dared to set aside what men hold to be the law of God, by putting asunder those whom He hath joined.—"Misery loves company," so we are glad that Judge Duer is on our side, and must come in for his share of blame, and be taken to task for his "infidel" doctrines as well as we.

SUPERIOR COURT.—SPECIAL TERM.—Before Judge DUER. DECISIONS.

Hannah H. Hone, by her next friend, (her brother, Mr. Hayward,) agt. Henry Hone.

Action for divorce from bed and board, forever, (and for injunction restraining Mr. H. from interfering with the property or trust fund of plaintiff,) on the ground of unkind treatment.

The parties, it appeared, were married in this city, in 1836, the testimony stating against her parents' consent, and she not being then of age. They now reside, and have for some time, on a farm at Huntington, L. I., purchased for Mrs. H. by the trustees of her grandmother's estate, from a bequest left her by her grandmother. She also possesses property, in her own right, from her father's will. They have seven children.

In the complaint Mrs. H. says that defendant, for several years, has omitted to do anything toward her maintenance, or the maintenance and education of his children; that having spent his own patrimony he has not anything by which to get a livelihood; that he has been in the habit of drawing her funds and spending them in a course of intoxication, leaving her, at times, without any means to procure necessary supplies for the family; that his treatment toward her has been unkind, threatening to assault, and actually did assault her; after getting money, going off and staying for several days at a time, and then coming back and abusing her if she did not give him more; she says the course of conduct that has been pursued has occasioned to her epileptic fits, with which she is now troubled; she asks for divorce, and that defendant may be restrained from disposing or interfering with her property, &c. Testimony was taken.—Decree of divorce, &c., granted.

It may savor of "infidelity" in the opinion of some, but we cannot help saying we are glad that the Court has taken upon itself to set this poor woman free from her tyrant master. And we wish other women would follow the example of this one, till men learn to respect them and treat them like human beings. We see far more infidelity in compelling women to live with such monsters, than we do in separating them.

God cannot look with favor upon such a union; and we should more fear his frowns for having desecrated the temple which he has formed, by such gross association, than we should for sundering the unnatural ties, and securing to ourself a purer moral atmosphere, and less degrading companionship.

SOCRATES AN ADVOCATE OF WOMAN'S RIGHTS.

REV. THOMAS STARR KING, of Boston, gave a lecture at the Brooklyn Institute a few evenings since, which is said to have been the most brilliant of the New England Course.

The subject of his address was SOCRATES.—We copy the following paragraph from his remarks, as it goes to strengthen woman's claims to equal rights. We would give more for the opinion of SOCRATES, than for that of twenty of the over-righteous, and conservative men of our day:

"After a few more remarks upon this head, the lecturer passed on to notice Socrates in his domestic relations, remarking that he was a great admirer of human beauty. He had a noble estimate of Woman; and were he now among us, and an extemporaneous speaker, his voice would undoubtedly be heard in the councils of the Woman's Rights Conventions at Worcester. 'I have long held the opinion,' said Socrates, 'that the female sex are inferior to us in nothing except bodily strength.'"

TO INVALIDS.

We would call the attention of invalids to the advertisements of Dr's Hamilton and Jackson on our fourth page. Dr. Hamilton's *is not* a WATER CURE institution, as many suppose. He claims that he can perform wonders without the aid of drugs, or nature's pure element. And that he does work some wonderful cures is too well known to be questioned. Many cases of the description mentioned in his advertisement have come under our own observation, and we can assure the doubting that the statements made by him are not overdrawn. We know women who when they went there had been for years incapable of any exertion. After remaining in the institution ten or twelve weeks these women walked twenty-five and thirty miles in a day, "with less fatigue," to use their own words, than by walking a quarter of a mile when they first went there. And this was in addition to exercising two or three times a day in the gymnasium. Those who place themselves under the care of Dr. Hamilton must work for their health; but those afflicted with that class of diseases which he gives his attention to, will be sure of receiving permanent benefit, if they give sufficient time and obey orders.

Dr. Jackson's is a thorough Water Cure Institution; and he claims that he can treat the same class of diseases, and many others, with as good success *with* water as Hamilton can *without*.—His institution stands unrivalled, we believe, among the Water Cures; and it will continue to be a favorite resort of the invalid, both on account of its location, and the reputation which the Dr. has acquired as a skillful physician and able writer.

Glen Haven is a delightful spot nestled down under a towering hill, with the lovely Skaneateles lake in front. Its waters rush down from pure fountains in the hill-side, and its climate is pure and invigorating. No more lovely and quiet resting place for the sick, and care worn, can be found during the summer season; and for the invalid seeking health it is a desirable retreat even during the winter months. We learn that a gymnasium is being erected at the "Glen."—This is a highly important auxiliary in the treatment of disease, and is all that is wanting to complete the arrangements at the Cure.

In passing we would say a good word also for the Elmira Water Cure under the charge of Dr. Gleason. Among the many Hydropathic Institutions in our State this also ranks high. The building is new, and is large and commodious.—It is situated on a high hill about a mile from the flourishing village of Elmira, which it overlooks, and affords a fine prospect of the surrounding country. We had the pleasure of spending a day there last Summer, and were delighted with the location as well as with the in-door arrangements. Everything is in good taste, and adapted to the comfort and pleasure of its inmates.

Dr. Gleason and lady—and especially the latter—are favorably known to the public as skillful physicians, and enjoy an enviable reputation with those who know them, for their private, as well as public worth.

☞ Quite a large number of petitions have been forwarded to us, which we shall see properly disposed of. We hope a still larger number will be carried in by delegates to the meeting on the 21st inst.

The following letter from a Methodist clergyman differs so much in sentiment from that expressed by a majority of the clergy, that we cannot resist the desire to lay it before our readers. If we offend in thus giving publicity to the letter of our worthy brother, we crave pardon; and next time, if he writes for our eye alone, he must mark his letter "private," for editors don't like to keep secrets unless honor requires it. [ED. LILY.

SISTER BLOOMER: I send to you one dollar, for which you will please send the Lily to —— ——

Perhaps you may think it strange that I thus make myself a *self-constituted* agent for your paper. I hope, in my zeal to advocate your cause, (for I am a woman's rights man) I shall not go so far as to take away any rights which may particularly belong to those of your sex, or others whom you may appoint. I had for months been designing to subscribe for the Lily, consequently your *worthy* and respected agents,—Ladies (women, rather,) Anthony and Albro, had but little trouble in obtaining my signature, both for the paper, and to make myself a member of the Women's N. Y. State Temperance Society. At present I belong to no other Temperance Association, except it be to the Sons of Temperance, and I do not design to.—I mistake, however. One year ago last winter, the good friends here in ——, by a liberal contribution, made me, my wife, and three others, life members of the "New York State Temperance Society," all in one evening, but as far as I am concerned at the present, I am quite willing to render back my certificate of life membership to that society.

At this point I was called away on business. I saw one of my neighbors in Syracuse, and another after I returned, and now, Dec. 6, I put in another dollar, for two others, viz: —— ——. You have now on your list some of the *right worthy* and venerable Esquires, Honorables and Reverends, the very *aristocrats*, the No. 1's and upper tens of all this section of country—no doubt, all of us regular, thorough-going *Women's Rights* Temperance men and women; so, now, take courage and "go ahead."

Now I proceed with my letter. At the time of that "*scurrilous*" affair in Syracuse, our (the Black River) Conference was in session at Ogdensburgh. I first heard of that outlandish act excluding the women, through the columns of the *Northern Christian Advocate*, which came to us at that place. I conversed with many of our preachers upon that subject particularly, and all with whom I chanced to have conversation, were with the Editor of the "Northern," and could but look upon the act as an outrage. I have been a Methodist preacher thirty years, and a temperance man for all that length of time, or ever since the first organization of the Temperance Societies in our State. I have been often a Delegate to County and State Conventions, in years gone by. We have always been courting the influence of women, (the *ladies*, as we called them, but more properly *women*, if they be *good* women, as that is the most sublime word, to my mind, and means *much* more of all that is noble, grand, and worthy of contemplation,) and now, as they are ready to step forward and throw off that foolish bashfulness and diffidence which has kept them back, we first throw off our manhood, disarm ourselves of all that belongs to the civil, social or humane, and, rising up in the mightiness of our indignity, thrust *woman* out. Well, sister, perhaps it *was* ladies whose influence we were wooing, all the while, and did not want that of *women* like yourselves. We do not read of *ladies* "*who helped much in the Lord*," and we have not read much about *ladies* who accomplished any great deal of good in any age of the world; but we have read of *women*, *good* women, *beloved* women, "*who labored much in the Lord*." It was not my design in this epistle to criticise upon the word *woman*. It might be well, however, for some persons to consult the original, and also to see what great and learned men, in all ages of the world have said upon it. In conclusion, then, I trust your influence hereafter will not be courted, but that we *men* will go on and do our *own* business, in our *own* way. We will not impose upon you longer. We did pretend, years ago, that we desired your aid. You now discover our duplicity, and you will henceforward know what dependence to put upon us,

what confidence to place in us, and, consequently, how to act. Yours, very respectfully, —— ——.

P. S.—I almost forgot to say, you will please, in future, attend to your own affairs, (as we *men* intend to to ours,) but don't you come nigh us. We possess most outrageous and insulting power.—One thing more: On Monday evening, the 8th of last month, Miss Stone was here, on the subject of Slavery; and on Tuesday evening following she remained with sisters Anthony and Albro, on the subject of Temperance. Some said, (and they were *women*, too, who said it, who had not gone quite so strongly in favor of "Woman's Rights" as some others among us) "I have not been much in favor of women's becoming preachers, and going far from home alone, but I'll risk these, any how,—they'll work their way." And, no doubt, this was the sentiment of the congregation, generally, which was as large and attentive, on each evening, as the Church and rainy weather together would admit of. All felt, no doubt, as each had successively, and in order, concluded her speech, to exclaim, "The *sister* has worked *her* way." I think we read somewhere, of a woman who went to the men and told them she saw "a man which told *her* all things that ever *she* did," but the scale is certainly turned, here. We have had, and heard, a great many things in ——, a great deal of truth has been told to us, but I doubt, some, whether we ever had *the* truth, the *whole* truth, and nothing *but the truth*, so fully told before. Three women, together, came and told us all things that ever we did. All our consistency, inconsistency, duplicity, inefficiency, selfishness, cowardice, &c., all the way through; what we have been, are now, ought, and what in all probability we shall be, and all we had to do, was just to sit still, or own right up, and say *amen* to all they put upon us. Just right—none too much—none too little—*us* exactly, just as we never had our character before. But again I say, don't let me trample upon "*Woman's Rights.*" If you do not wish me to send subscribers for the Lily, please say so. Yours, &c., —— ——.

We are not sure that the following was designed for publication, and so suppress names of persons and place. We shall be happy to hear from the writer again: [Ed. Lily.

More "Bloomerism."

Mrs. Bloomer:—Excuse the liberty I take, but I am going to write to you just because I know that what I have to tell you will give your philanthropic heart at least one throb of satisfaction. Now can you believe that here in this little city of ——, (for *we are* a city,) the most *ultra* of all the conservative little "plague spots" on the face of the globe—can you believe, I say, that we (that is coz., Mrs. G. and myself) have dared to brave public opinion so far as to have donned the Bloomer dress and worn it at a ball? What presumption!—but we have done it. It took a goodly quantity of moral courage, though; for, as I told you, the spirit here is decidedly anti-progressive, and the people are behind the age in every thing except in *fashionable dress!* I do not care how great a quantity of moral courage one possesses, or how strong one's sense of right and duty may be, we cannot help being influenced by public opinion. Madam De Stael said "a *man* might brave public opinion, but a *woman* should submit to it." Perhaps public opinion is not now what it was then. I think it altogether an *old fashioned* phrase, with a *new fashioned* meaning, which is nothing more or less than *public prejudice*, or *public enthusiasm*.

Now, in —— public prejudice reigns supreme with regard to the Bloomer dress, and I am sorry to say that here, as in most places, the most stubborn opponents are of our own sex; and you know it is of very little use to attempt to convince them with the naked truth or reason—we must resort to stratagem; and we did so, by getting up a dress which was in every way so becoming, ("though I say it that should not,") that it was a direct appeal to the vanity of the —— belles; and that is the only argument by which they ever could be convinced, and in fact their only accessible point.

We had the satisfaction of hearing them acknowledge that it "was the most beautiful dress *for a ball* they had ever seen. Now *that* is *one* point gained. From the king to the beggar, we all have our influence. Now *I* am not much of any body, only plain Mrs. C., with a good husband, a homely face, and two of the sweetest children that ever breathed, (of course); but there is Mrs. G.—— with her classical face, and lovely form,—I wish you could have seen her; it was no wonder the gentlemen exclaimed, "how beautiful! isn't she lovely?" while you could read in the vexed countenances of the young ladies, "*O, if I only had on a Bloomer?*" By the way, she is the wife of the artist G.; of course she will exert an influence. And then there is *Coz.* who, you know, figures in the literary world—you know cousin "Lilly Lute," to be sure.

So *we* think all our influences combined may do something for Bloomerism, even in ——. I shall inform you for your gratification how many Bloomers are worn at the next Ball.

I take this opportunity to express what I have long felt, that you have my heart-felt sympathy and earnest co-operation in all your efforts for the improvement and elevation of woman. This is a place where innovation, let it come in whatever shape it may, is most assiduously frowned down, and progress is altogether *unfashionable;* yet even here I see "a speck not bigger than a man's hand," in the horizon of "*woman's rights,*" and who shall say what the result may be?—There are a *few*, a *very few* women here who take an interest in the reforms of the day; their number would not have saved Sodom, still let us hope their influence may be as "seed sown upon good ground." It will be, for the sway of *might* is fast "passing away," and the *right* will triumph. Yours in faith, ——.

For The Lily.

PUBLIC CRITICISM.

"Once upon a time," when a school girl, I had written a composition, which, if not entitled to be called good, was one of my best. It was the pet brain-child of a young writer, and, of course, seemed entitled to a slight degree of commendation; but when it appeared before the *teacher*, he "looked hard at it," as if scanning it through and through. It returned to me with its poor face sadly mutilated, and its clean white frock labelled from top to bottom with criticisms. Not one of its little starveling predecessors had ever received such unmerited abuse. I could have commenced an action against the man for assault and battery with a right good will; or, at the very least, could have had him legally indicted for slander.—But as the law would take cognizance of no such method of redress, there was nothing to do but sit down and have a good cry, which I accordingly did.

Some time after, when talking about our compositions, the teacher remarked, "I am never much interested in a piece which has nothing about it to attract attention. It may be good enough perhaps; but if it seems as though it might have been reeled off to order from an old fashioned tape loom, having just about the ordinary breadth of thought in it, and being, in fact, a slice cut out from the even web of common-placeisms, I never think it worth while to criticise. When you write pieces which have some individuality in them, they always receive my most careful attention; for that is a class of composition entitled to the benefits of criticism."

Here was ample atonement to my reinstated bantling! Suits for libel, assault and battery, and every thing of the kind slid out of my mind as if by magic. The teacher stood before me in the attitude of a personal benefactor, and has been regarded as such unto this day.

A cluster of analogies gather about this incident, making their apologies for its introduction. There is a class of women in our country who are receiving every now and then a withering stroke of criticism from the cold steel point of the great public pen. Their doings and sayings are not only canvassed freely, but the faithful critic dives down into the intricate depths of mind, fishing up thoughts and motives with the persevering zeal of an experienced pearl-diver, while at the same time he by no means overlooks the external. Form and size, features and complexion, all are abundantly noticed, and the dress—why! it is hung around with criticisms enough to make heavy double flounces on all the long skirts, and thick fringes on all the short ones, sufficiently deep to make the Bloomers street sweepers in spite of themselves.

INFERENCES.

1. These women must be possessed of individuality, and be clearly distinguishable from the multitude of pattern ladies whose personality has been immolated upon the delicate Moloch of approved womanhood.

2. This great and notable critic, the Public, for his willingness to bestow upon them his attention, ought to be regarded by them as a patron and benefactor.

3. There is no occasion for feeling sensitive under the well intended labelling of the great iron pen. If for the present it is not joyous, but grievous, courage may be derived from the thought that whom it noticeth it chasteneth, and scourgeth every son and daughter that is worthy of the trouble so graciously bestowed.

This at least is the way in which I have come to regard the matter. The human mind seems to have an attraction towards every thing which has the power of exciting a new thought or a new feeling. Queer and odd people have a strange fascination about them for almost every body. Who has not observed very proper and nice gentlewomen and men, watching an eccentric neighbor with as much intense interest as a naturalist could possibly exhibit at the discovery of some unique specimen of the bug or lizzard family; watching and wondering while yet too proper in their own conduct to make any approach towards familiarity; or if unexpectedly called upon to do so, it would be accomplished very much after the manner that "Miss Ophelia" made her first advances towards poor little "black Topsy,"—as a person might be supposed to approach a black spider, supposing them to have benevolent designs towards it. Variety *is* the spice of life. This being true, the genus homo ought to be savored with a little more of raciness than it can at present boast of.

In each human heart the finger of the great Architect has traced in living characters, holy and beautiful truths; and there are principles of justice and right, of beauty, purity, and every hallowed emotion, all wrapped up in the soul, like spring buds folded in their green leaves. If men would turn the eye inward in search of the God-characters on the heart's tablet, and not outward upon the insane mandates of man-created Custom, we should then have the development of an elevated individuality which would challenge an undivided admiration.

Antoinette L. Brown.

CONSTITUTION OF THE OHIO FEMALE MEDICAL EDUCATION SOCIETY.

Article 1. This Society shall be called The Ohio Female Medical Education Society—its object being the encouragement of Medical Education among women.

Art. 2. Its Officers shall consist of a President, Vice President, Secretary and Treasurer, who shall perform the usual duties of their respective offices and a Board of Managers—inclusive of these—to consist of nine members.

Art. 3. The Board of Managers shall transact all business of the Society relative to the examination of applicants and decision in their case, and to the direction of the funds; and six of its members shall constitute a quorum.

Art. 4. Applicants shall be required to furnish testimonials of a past upright life, of a good rudimental education, and of a sufficiently robust constitution, or freedom from actual disease, to endure the course of study, and furnish reasonable ground of hope that the aid given will ever be profitably employed.

Art. 5. Applicants, upon receiving aid, will be required to give a written pledge of honor that when they shall become well established, or their income otherwise be sufficient to warrant, they will return to the Society the sum loaned, without interest.

Art. 6. The Society will allow to applicants entire freedom of choice in regard to the course of study and practice to be pursued.

Art. 7. The Board of Managers shall meet regularly upon the first Tuesday of each month, at which time all applications must be presented.

Art. 8. The Society shall hold its Annual Meetings upon the first Tuesday of October, for the election of officers—each of whom shall continue in office until a successor shall be appointed—and for the alteration or amendment of the Constitution; at which time, also, the yearly report of the Secretary will be read, and an address delivered by the President, or other person designated by the Society.

Art. 9. The payment of one dollar annually shall entitle a lady to membership, and the payment of five dollars shall constitute a gentleman or lady an honorary member. All other sums given shall be entered as contributions.

Officers of the Society.—President, Mrs. James S. Brown; Vice President, Mrs. Daniel R. Tilden; Secretary, Mrs. T. C. Severance; Treasurer, Mrs. George Bradburn.

Board of Managers.—Mrs. James S. Brown, Mrs. Daniel R. Tilden, Mrs. T. C. Severance, Mrs. Geo. Bradburn, Mrs. R. P. Spalding, Mrs. H. B. Spellman, Mrs. John Seaman, Mrs. Chas. Fitch, Mrs. M. K. Merrick, M. D.

It is wise and well to look on the cloud of sorrow as though we expected it to turn into a rainbow.

GLEN HAVEN WATER CURE.

The proprietors of this delightful retreat for the Sick, take pleasure in announcing to the public that they have made great improvements in their establishment, having Papered, Carpeted and Painted it, inside, anew. Its Physicians, Dr. J. C. and Mrs. L. E. Jackson, have treated nearly 300 cases of Chronic Disease the past year. They have also, as assistant Physician to gentlemen, Dr. W. S. Bush, of whose abilities they do not hesitate to speak highly.

Mrs. Jackson has treated for various diseases of females, over 130 cases within twelve months—seventy of which were cases of uterine disease. She can give the best references as to ability. She confidently offers herself as competent, by and with the counsel of her husband, to treat, hydropathically, and with success, any kind of disease with which *Woman may be afflicted.* All letters asking advice for home treatment, properly answered, if postage is paid, and examinations *at the office*, free of charge.

Strangers visiting the Glen will be shown through the institution except at bath hours. The steamer Homer leaves Skaneateles each morning for the Glen, at 9 o'clock, and returns for the evening cars, east or west. Post Office address, Scott, Cortland Co., N. Y. J. C. Jackson & Co.

DR. HAMILTON'S

ANALYTIC INSTITUTE

AND

COLLEGE OF HEALTH.

The treatment in this institution is particularly adapted to Female Diseases. The Falling of the Womb is effectually cured in a short time, without the use of any external or internal supporters, and the patients made able to run up and down stairs with ease, carry weights of from 50 to 120 pounds ten rods at a time, and walk from 10 to 30 miles a day.

Other diseases are cured with equal success; such as Weakness and Falling of the Bowels, Pain in the Back, Side, Shoulders and Head, Spinal Diseases, Kidney Affections, Liver Complaint, Sinking Sensation of the Stomach, Palpitation of the Heart, Dyspepsia, Piles, Costiveness, Difficulty of Making Water, Suppression of the Menses, Excessive Menstruation, Whites, St. Anthony's Dance, Neuralgia, Consumption in its first stages, General Weakness and Debility, Congestion, Inflamation, Ulceration and Enlargement of the Uterus, &c.

Invalids in a helpless condition, unable to stand alone, or walk without assistance, are brought to this Institution on beds a distance of from one hundred to five hundred miles. Some have lost their voices and cannot speak above a whisper, and their flesh become so tender that the weight of the bed-clothes gives pain—some have wasted away till they appear like living skeletons—some have accumulated a mass of unhealthy flesh—some are deformed, their shoulders displaced, their spines curved, the chest contracted, the ribs settled nearly to the hip bone, the lower limbs drawn nearly to the body, the liver and spleen enlarged, the kidneys affected, tumors in the abdoman &c. Some are bent forward like persons in old age—some are partially deranged from disease, and from the effects of taking large quantities of laudanum for a long time. These have lost all control of mind and body, and nothing remains to build upon but a shattered wreck.

Scores of such sufferers, with many who are less feeble, resort to this Institution as their last hope, after trying various remedies without being benefited. And every patient improves beyond her expectations. The emaciated increase in flesh—the accumulations of unhealthy flesh are reduced—the crooked become straight, the contracted chest expands, the ribs are restored to their natural place; the limbs become elastic and useful, the mind becomes sound, the symetry of the form is restored, the weak are made strong, and the diseased parts become whole and sound. All who have gone through a course of treatment there, have walked from 2 to 8 miles at a time, and from 10 to 20 miles in a day! and endured as much physical labor before they left the Institution as persons in full health. Invalids are not only restored to health by the treatment, but are made physically capable of an active, useful life.

The practice of drugging the system until it is worn down by the harsh operation of medicine, is entirely thrown aside. The remedies upon which the success of treatment in this Institution depends are entirely different from those of any other public Institution, or private practice in this country; and consequently the practice is also on entire different principles. Exercise is only necessary to make the system more solid and firm, and to test the cure after the patient is so far restored as to endure it. Some have been cured during the last year in this Institution, who had been under an active course of treatment of water, diet and exercise for the last three years without much if any benefit. They found an immediate change after Analytic remedies were applied, and have now gone home astonished at themselves, and a wonder to their friends.

The proprietor would have it distinctly understood, that water is not his reliable remedy.

The use of water, in all its different ways, falls far short of being effectual in the complicated and difficult cases treated in this Institution. We have had many from different Water Cure establishments, who had been treated from three to fifteen months, and when they entered the Analytic Institution were unable to dress or undress themselves, could sit up but a few minutes at a time, and walk but a few steps; but before they left the Institution they could run up and down stairs, walk from 5 to 8 miles at a time, and 20 miles in a day.

We can promise the poor, suffering invalid, who has been confined ten or twenty years, a certain, sure and speedy relief from pain and suffering, and an effectual restoration to health and usefulness.—So certain are the Analytic remedies in their effect, and such has been my experience in their application, that I am willing that every invalid who applies for treatment with doubt of being benefited, should require of me a sum of money sufficient to pay the expenses of coming and returning home again, and a written contract to board and doctor them for nothing if they are not cured according to the contract.

If every invalid who has spent hundreds and thousands of dollars for medical treatment, without much or any benefit, would require such a contract before they submit themselves to treatment, they would test the sincerity of medical pretensions, silence quackery, and save themselves from medical impositions. The physician who pretends that he can cure those cases that have been considered hopeless, and dare not, and will not indemnify his patients against the loss of their money, and injury that they may recieve if unsuccessful, has no confidence in his treatment, and cares not, any further than to obtain the money, whether the cure is effected or not.

Any invalid coming to this Institution for treatment, on the above statements, and finding them to be untrue, or exaggerated, I will pay all the expenses here and back home again, and five dollars a day while they are investigating the subject.—My responsibility for paying such an obligation can be ascertained by directing a letter, post paid, to the President of the Rochester City Bank, before they come.

All letters must be post-paid and directed to Dr. THOMAS HAMILTON, Analytic Institution and College of Health, 217 Exchange Street Rochester, N. Y.